



THE CHINTAMANI STONE AND THE CITY OF EIGHT IMMORTALS

It appears to be a trapezohedron made of black stone or ore, with glowing striations. However it is more, or less, than stone. Scientists would not be able to study it completely because it exists only partially in humanity's concept of matter and space. The Chintamani Stone is more than an artefact: it is a key to doors that were sealed aeons ago.

Part of the stone was kept in a monastery in Tibet, the second in the Museum of Natural History in New York City, and the final piece in the city of Agartha.

One ancient South American legend relates that the god Tvira built a temple on an island in Lake Titicaca to hold three holy stones called the Kala.

Similarly, three black stones were venerated by the Muslims in the Ka'aba at the Great Mosque in Mecca. There are several traditions associated with the stones, but all agree on their celestial origin. Muslims say that the stones were originally white, but turned black after absorbing dark or evil thoughts.

In Hungary, near the village of Stregocivar, there was a monolith that 19th-century occultists spoke of as being one of the keys. There was a great deal of

superstition regarding the monolith, especially the assertion that if anyone slept in its vicinity they would be haunted by monstrous nightmares of another world forever after.

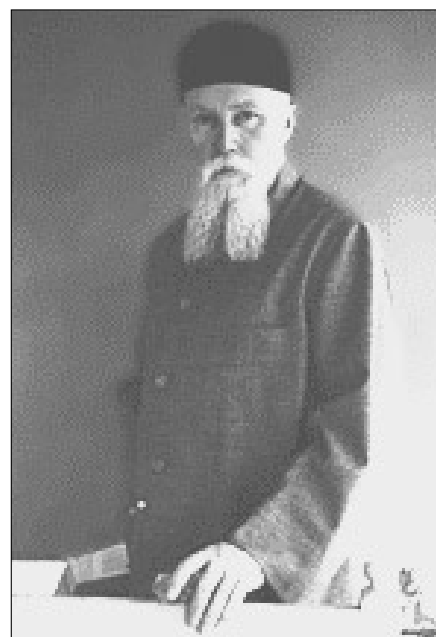
In many texts, the Chintamani Stone is referred to as "the shining trapezohedron". A number of esoteric and suppressed volumes of the Gnostic tradition mentioned the original form of the stone as a trapezohedron. An Arab scholar who went by the name of Abdul Al-Hazred wrote of it in his 18th-century manuscript, the *Kitab Al-Azif*. Von Junzt alluded to it in his *Unaussprechlichen Kulten*, as did the Ponape scripture and Prinn's *De Vermis Mysteriis*.

The most recent mention of the stone is from the 1920s and directly references the reason why the stones were called "keys".

In Buddhist and Taoist beliefs, there is the tradition of "eight immortals": eight masters who reside beneath a mountain on the Chinese-Tibetan border. The city, known as Agharta in some legends and Hsi Wang Mu in others, is possibly underground and has been said by many to be near Lhasa.

There have been numerous and dubious reports of explorations of tunnels leading to the city, but the most convincing came

from Nicholas Roerich, the Russian artist and mystic (1874–1947). During his travels in Asia in the first decade of the 20th century, he heard about the eight immortals and their abode in the mountains. He learned from a native guide about a huge



Nicholas Roerich (1874–1947)
(Source: www.roerich.org/NicholasRoerich.html)

vault inside the Kunlun mountain range, where treasures had been stored from the beginning of history, and of strange, grey people.

In the 1920s, a high abbot from the Trasilumpo lamasery entrusted Roerich with a fragment of a magical stone from another world: the Chintamani Stone, alleged to have come from the Sirius system. Ancient Asian texts claim that "when the son of the Sun descended upon the Earth to teach mankind, there fell from the heavens a shield which bore the power of the world".

Roerich's wife Helena wrote that the stone possessed a dark lustre, like a dark heart, and bore four unknown letters. Roerich recognised the four letters on the stone to be Sanskrit and translated them to mean: "Through the stars I come. I bring the chalice covered with the shield. Within it I bring a treasure, the gift of Orion." Its radiation was stronger than radium, but on a different frequency.

Asian legends state that this radiation covers a vast area and influences world events, and that the main mass of the stone is kept in a tower in the city of the Starborn.

According to ancient texts, the stone was sent from Tibet to King Solomon in Jerusalem, who split the stone and made a ring out of one piece. Centuries later, Muhammad took three other fragments to

Mecca. A smaller fragment was sent with Roerich to Europe to help aid the establishment of the League of Nations. With the failure of the League, Roerich returned the fragment to the Trasilumpo lamasery in Tibet. Supposedly the 13th Dalai Lama decreed that the fragments were to be kept in separate places for safekeeping.

Roerich speculated that the stone was a form of moldavite—a magnetic mineral that is also said to be a spiritual accelerator. Some historians said that the stone could act as a homing beacon, leading to the City of the Eight Immortals.

The abbot told Roerich how the immortals were made of air and clay, formed by Mu Kung, the sovereign of the eastern air, and Wang Mu, the queen of the western air. A post-Taoist twist is that they were from a planet in the solar system of Sirius and established an outpost in the mountains of Tibet to conduct their genetic hybrid experiments.

Roerich reported that during his journey to Tibet he saw a flying disc (a term he used two decades before it was popularised). His guide had told him it was from the city of Agharta.

Roerich's theory about the stone is that it is charged with *shugs*—currents of psychic force. He speculated that it resembled an electrical accumulator and in one way or another may give back the energy stored within it. For instance, it will increase the

spiritual vitality of anyone who touches it, infusing him with knowledge or enhancing psychic abilities that allow him to glimpse Agharta, the Valley of the Eight Immortals.

The stone, according to Balam, is a key to all futures and everyone's destiny. It is a point of power, a nontechnological quantum vortex.

References

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ROERICH'S SEARCH FOR THE SECRETS OF SHAMBHALA

Much energy has been spent by adherents to the Hollow Earth theory in trying to locate the polar entrances, specifically the northern one, to the hollow portion of the Earth. Their research material has come from many sources—for example, modern scientific methods of gathering information have been employed, from satellite pictures to seismological surveys. But earlier on, Hollow Earthers looked towards legend and folklore as well as the results of polar exploration as their sources of information.

The Bhagavat Purana, for example, contains the story of the sons of Maharaj Sagara, who were ordered by their father to search the entire globe for the sacrificial horse which had been stolen by Indra. At one point, it tells us that the sons of Sagara went off in the northeastern direction from India and entered into the interior of the Earth, where they found the horse at the hermitage of Kapila Rishi (they were not nice about it to the rishi). Other Puranas offer a bit more detail. They tell that the Sagaras came upon a northern ocean, which they passed over, and that they then entered into the bowels of the Earth.

There are traditional Tibetan Buddhist beliefs regarding the city of Shambhala and the kingdom of Agharta, in which the city is situated. Specifically, some conversations



"Chintamani – Treasure of the World" by Nicholas Roerich
(Source: www.roerichs.org/icmr/Collection/Paintings/Chintamani.html)

held by Nicholas Roerich, a patron of culture, with various lamas and Tibetans as he travelled in that region with his wife in the 1920s have been recorded in various books—beginning with those by Roerich himself, including *Altai-Himalaya* (1929) [see review this issue] and *Shambhala* (1930). (His artwork is still displayed at the Nicholas Roerich Museum at 319 West 107th Street in New York City.)

Roerich wrote: "I remembered how, during our crossing of the Karakorum Pass, my saïs, the Ladaki, asked me: 'Do you know why there is such a peculiar upland up here? Do you know that in the subterranean caves here, many treasures are hidden, and that in them lives a wonderful tribe which abhors the sins of the Earth?' And again when we approached Khotan the hooves of our horses sounded hollow, as though we rode above caves or hollows. Our caravan people called our attention to this... When we saw entrances of caves, our caravaneers told us: 'Long ago, people lived there; now they have gone inside; they have found a subterranean passage to that subterranean kingdom.'"

Here are some most important passages of a conversation which Roerich had with a Tibetan lama in 1928.

Roerich: Lama, tell me of Shambhala.

Lama: But you Westerners know nothing about Shambhala—you wish to know nothing. Probably you ask out of curiosity; and you pronounce this sacred word in vain.

After some cajoling by Roerich, the Lama studied him and replied:

Lama: Great Shambhala is far beyond the ocean. It is the mighty heavenly domain. It has nothing to do with our Earth. How and why do you people take interest in it? Only in some places, in the Far North, can you discern the resplendent rays of Shambhala... The secrets of Shambhala are well guarded.

Roerich: Lama, we know the greatness of Shambhala. We know the reality of this indescribable realm. But we also know about the reality of the earthly Shambhala. We know some high lamas have visited Shambhala... We know the stories of the Buryat Lama, of how he was accompanied through a very narrow secret passage... So do not tell me about the heavenly Shambhala only, but also about the one on Earth...because I know that a real one exists on Earth... Lama, how does it happen that Shambhala on Earth is still



Portrait of Nicholas Roerich in Tibetan Robes
(Source: www.roerich.org/online_collection/n/Nicholas_Roerich.html)

undiscovered by travellers? On maps you may see so many routes of expeditions. It appears that all heights are already marked and all valleys and rivers explored.

Lama: ...But, as yet these people have not found all things—so, let a man try to reach Shambhala without a call! You have heard about the poisonous streams which encircle the uplands. Perhaps you have even seen people dying from these gases when they come near them... Many people try to reach Shambhala, uncalled. Some of them have disappeared forever. Only a few of them reach the holy place, and only if their karma is ready.

More recently, Jan Lamprecht wrote about this subject matter in his book, *Hollow Planets* (1998). A Tibetan lama, who is a renowned teacher of Vajrayana

Buddhism and a Tibetan doctor, lectured in the San Jose, California, area and made a reference to Agharta. His title is His Holiness Orgyen Kusum Lingpa, so it seems that he belongs to a certain lineage and might be privy to ancient information on the matter. Lamprecht wrote:

"While lecturing in San Jose, this lama stated that Agharta could be reached from India by flying northwards for seven days. I would assume the lama's references were to the speed at which the bird might fly. If that is so, then the average bird flying northwards from India for seven days would easily reach the Arctic.

"Roerich's lama had stated that Shambhala lies in the Far North. Could this be a reference to the Arctic Ocean?"
(Source: Edited from the web page www.skywebsite.com/hollow/arctic/)